Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

9/175

MEDITATION

A NEW DIMENSION

1·5

PRESENTED by Sri Ashok Chatterji (Calcutta)

LIBRARY
No. 9/1·75
Shri Shri Ma Anandamayee Ashram
BANARAS

Rajneesh

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

9/175

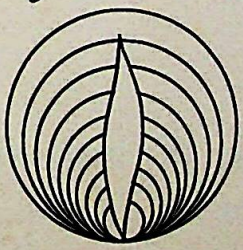
MEDITATION

A NEW DIMENSION

LIBRARY
No.....
Shri Shri ...
BANARAS

Acharya Rajneesh

PRESENTED
by Sri Ashok Chatterji
(Calcutta)



(Compiled by Swami Kriyananda Saraswati)

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Publishers :

Ishwarlal Naranji Shah
Room No. 53, Empire Bldg.
Dr. D. N. Road, Fort, Bombay-1

© JIWAN JAGRUTI KENDRA,
(LIFE AWAKENING CENTRE) BOMBAY.

FIRST EDITION
SEPTEMBER 1970

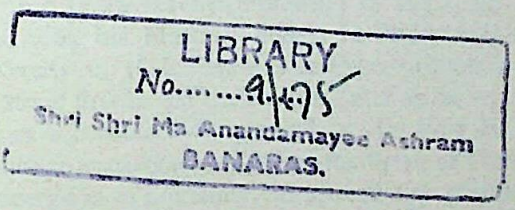
PRICE Rs. 2/-
4 Sh.
· 50 Cents
2 · 25 Francs

Printed by :

Pravinchandra P. Thakker
General Printers & Publishers
263/F Rajarammohan Roy Road
Bombay-4

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS



MEDITATION : A NEW DIMENSION

[An Interview with Acharyashri Rajneesh by Ma Yogabhakti (New York), Yogacharya Mahendra Thaker (Bombay) and Swami Kriyananda Saraswati, Bilaspur, (M.P.)]

On 6-5-1970, at Bombay.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

LIBRARY
No.....
Ashram

ĀCHĀRYA RAJNEESH

Ācharya Rajneesh is an Enlightened One, who has become one with the infinity, the totality. He is NOT, but the infinity breathes through him. He is not a person but the divinity personified. Transcendental Truth shines, every moment, through him. His eyes, his fingers, his gestures, his laughter, his smile, brings the message from the beyond and the transcendental. In fact he is not living in Cosmic Consciousness, but he has become the Cosmic Consciousness itself. Even further, he lives beyond Cosmos, beyond Being in No-Being, in No-thingness, in Great Void—Nirvāna.

There lies in him the essence of Lao-tse, Buddha, Krishna and Christ. He says, they are one and the same. A seeker of the truth can feel the mystery of his existence and the radiation of the divinity in him. By his very presence the seeker feels that something mysterious has started changing and awakening in him.

Born on 11th December 1931, in a small village of Central Province (now Madhya Pradesh) in India, he bloomed into fullness, took his Masters' degree in Philosophy from the Saugar University in 1957. He was an extra-ordinarily brilliant student and stood first in the University. Later on he served in the two colleges as a Professor for nine years. In 1966 he resigned from his service to consecrate his life to the Wish of God, for the spiritual regeneration of humanity, to spread the practical spirituality for every man.

He travels throughout the country giving discourses, discussions and conducting Meditation Camps. He challenges and shatters all the set patterns and values of human culture and knowledge. He wants to indicate at the totality of Life, about the Total Transformation of human being. The process, the Alchemy for the inner transformation, he says, is MEDITATION and SAMĀDHI. As a back-ground for this one must be free from the clutches of scriptures, words, authorities, traditions, knowledges, beliefs and the past memories. He says that when the consciousness is totally non-identified with the contents within and without it, in that Void, Emptiness an explosion of every thing takes place. One transcends the body, the mind, the thoughts and there remains the pure Is-ness, the mysterious divinity, infinite bliss which no words can describe.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

He says, the total transformation of every individual being into his total divine potentialities is the Way, the dimension, the solution, for the uncountable problems of modern civilization. That only can save the Man from the total destruction.

Due to his lecture tours and meditation camps, some inspired friends and seekers have formed many 'Life Awakening Centres' throughout India. They publish his lectures, conduct his tours and meditation camps. In Hindi language they publish a quarterly magazine—'JYOTI SHIKHĀ' (the Divine Flame) and a fortnightly magazine 'YUKRĀNDA' (bulletin of Rebellious Youth Force). In near future they are going to publish an English monthly magazine also.

They have a vision to create a 'World Meditation Centre' where all the dimensions of human potentialities could be experimented, searched and awakened, in the light of modern Science, human wisdom and practical spirituality.

Thousands of seekers from India and abroad are coming closer and closer to Āchārya Rajneesh. Many of them are being transformed, changed and awakened. Unseen forces are attracting seekers from all the corners of the world towards Āchāryaji to usher in a world-wide movement for Spiritual Awakening.

In India Āchārya Rajneesh speakes in Hindi language. His lectures on various subjects are published in the form of books which are plenty. Many of the books have been translated into different Indian languages and some of them are in English. To the English speaking audience and foreign interviewers he addresses in English.

This booklet contains one of the hundreds of interviews taken by the foreign seekers. We publish it as a glimpse, a ray of his infinite wisdom, so that those who read it can seek for more and more, deeper and deeper.

Let God send thirsty seekers, striving souls, restless youths, hungry and angry new generation to dive deep into the cool and serene illumination, enlightenment, and divinity of Āchārya Rajneesh to be awakened to save the humanity.

— Yogāchārya Swāmi Kriyānanda Saraswati

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

MEDITATION : A New Dimension

Ma Yoga bhakti : Acharyaji, are you coming to New York ?

Acharyaji : Not at present. . . .I do not live by planning. If someone needs me there, I will come.

M. Y. B. : I was told at Nārgol Meditation Camp that you may come if some institution sponsors the tour.

Acharyaji : No, no, . . .there is no question of any institution. If someone needs me somewhere I am available. But, there is no planning as such as far as I am concerned. I do not live by any plan, not for a single moment. If someone needs, I will be there.

M. Y. B. : The whole of America needs you.

Acharyaji : (smiling) Then I will come. You left Nārgol and I was sorry for you. It would have been better if you had stayed more.

M. Y. B. : I was tired. I could not experiment surrounded by hundreds of people, all working at it. I am allergic to being emotional in public. . .I felt shy. . .Is there any kind of hypnosis in that experiment ?

Acharyaji : There is not any kind of hypnosis. You do it and soon you will be out of confusion.

M. Y. B. : Is it possible to use the same technique with the people who come to me ?

Acharyaji : Yes, you can.

M. Y. B. : With their going out of order, and myself not being able to do anything ? . . . . They may explode with noises, emotional expressions. They will certainly try to withhold because they would not like to behave in that fashion. . . . They are people of disciplined mind.

Acharyaji : They 'cling' to discipline...but an unstill mind primarily needs to be anarchic, then only can it transcend itself. You can ordain discipline.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Discipline is an outward conditioning. The inner being remains the same. The anarchy is within whereas the discipline is without. The anarchy remains in the heart whereas the discipline forms a part of the cultivated personality. So, first, let the tension, confusion, anarchy reach its climax. Let there be an explosion. Discipline shall come but as a fruit of it.

M. Y. B. : At the expense of all those 1500 people who come to me ?

Acharyaji : No, no, not at their expense. Tell them about this method. They themselves will feel it. They will certainly feel the change, the transformation. Let them practise it—just as an experiment with their unstill mind, their doubts. Let them experiment, just as an experiment. If 'something', happens, then the practice goes by itself. There is no need to convince them...And, the anarchy that is within, must be exploded. It should not be stilled, or cramped down. It must be expressed in total intensity. The calmness, the serenity, the Nirvāna comes not by stilling the mind but by explosion...Then the stillness comes but it is not a cultivated composure.

Express what you are, totally. Of course that means madness...because we are mad. So, if you express it, the madness will come out. Even you, yourself will feel strange about it, unknown to yourself. It is your own expression, but hitherto unknown to yourself. It was suppressed in the uncounscious, and suppressed it is there from centuries and pre-births...This anarchic being is within us, unknown to ourselves. It must go out. That ghost in our machine must go out. And it can go out only

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

when it is expressed – if it is expressed in total intensity from the innermost core. Hence, first of all, one has to become mad, to go out of madness. Let it be an experiment, and tell your friends that the stress is not on believing in it. Do not believe it; just do it to know what happens. And,...things are bound to happen. Because, the mad mind is within every one. The moment a person begins, there is no question of belief or faith; there is no question of any hypnosis. But, rather the case is contrary.

We have hypnotised ourselves to believe that we are normal and sane human beings. This is the hypnosis.... The whole world is a great mad-house. We have hypnotised ourselves that we are sane, normal. But, the insanity that is curbed in the background always tries to come up, to come out. The dream is an explosion. An explosion occurs in intoxication. L. S. D., Mascaline cause an explosion. The explosion does not come from L. S. D. or Mascaline or similar drugs. Dream also does not create it. It just uncovers yourself – the authentic being that is within you, because in dream or intoxication the senses are withdrawn.

For Sādhaka (seeker), it has been an essential part of many old traditions to know one's self through chemical drugs. Various intoxicants are known to have been used to know the inner being, to know that which is within. And, it is total non-sense even to try to discipline the mind. For you have not known the innermost core and are cultivating discipline from outside. You will become disciplined but the mad being will always remain within you. So, the ultimate

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

outcome is bound to be schizophrenic. There will be two beings living simultaneously in you. The whole being will split. There will be indecision, a continuous conflict within. And, remember, conflict dissipates energy. The first step towards harmony and unity of the being is not the discipline but to know that which is within.

And the within is so much suppressed since centuries, millennium that it has become a part of yourself. Not you, but the whole of humanity has suppressed it. We are just a part of the system. We have not suppressed it consciously, knowingly. It is a part of the heritage. And, that is the only fear in this technique. **The inhibited, the suppressed, the collective mind — the unknown factor — is the basis of the insanity, all tensions, all conflicts, the disharmony.** There is an unconscious lurking fear that if we do this, something will come out. And that is bound to happen. That fear creates doubt and the doubt is again an instrument in suppressing the fear.

So, tell them not to believe it. Just try as an experiment for fifteen days. Let them try it—not more than an hour a day. Intense, deep and fast breathing for ten minutes to start with.... And things will begin to move....

M. Y. B. : Deeper than Bhastrikā Prānāyāma?

Acharyaji : Yes, deeper than Bhastrikā. Deeper and faster—both.

Yogacharya Mahendra : Excuse me, do you think it is necessary to have any particular rhythm or vibration while breathing? Will it harm medically those persons who are delicate and having heart trouble etc.?

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Acharyaji : No, no, there is no question of vibration and rhythm. And it never harms. If you try any rhythmic method then the explosion will not take place. Because then again you are disciplining. So, let it be anarchic. As it may. Only emphasis is on depth, intensity and fastness. The total being must be involved in it. Total commitment and no withholding, you must not remain outside. When you are totally involved, the whole body and the whole mind begins to vibrate. The body electricity begins to move. And when you feel it in your body, something which you never felt, then the technique has gripped you. Now, there remains no doubt, because the feeling has come and you have experienced something which you had never known.

We never experience our body electricity. We never feel it. That too is a suppressed part of our personality. Not only the mind but the body is also suppressed. We are not as much in our body as Nature has prescribed. Because there are so many things interconnected, We have suppressed the body wisdom also. If someone becomes completely vibrated, the electricity begins to move. Then he goes out of the grip of the society-in that very moment. He becomes so vibrating, so powerful that now you cannot press him to conform. He has become something in his own capacity. When energy grows to its own awakening, you never feel any more that you are a mere existence, a being in slavery; you feel as something unbounded, something unlimited, something powerful. In this moment people have declared themselves as God, Aham Brahmāsmi—I am Brahman. The first feeling of Aham Brahmāsmi—I am God—is the feeling of

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

the movement of the electricity that is sleeping in our body.

The deep, fast, intense and involved breathing creates that feeling. Then every experience through the body becomes true to us. Everything that we term as real is so because we feel it through our body. Reality to us means some thing felt through our body. I say you are real because I see you, I can touch you. If I cannot touch you then you become a hallucination. I cannot believe in you for the simple reason that I cannot touch you; because I cannot show you to others. Reality for us is reality through body only.

Any technique that creates some new dimension to experience, in our body, becomes real to us. No doubt arises then. Then only we can proceed further. That is why I emphasise on the first step.

Now, the second step ! The first step will continue–the breathing will continue. Meanwhile, there will be many reactions on the body. It may take many forms. But those all will be happenings, not your discipline...So, many things will happen...

Y. M. : How should we do it ? In which body posture ?

Acharyaji : You can sit in any way, but it is better if you are standing. And still better if the eyes are closed. You should do this on an empty stomach, before taking any meals. Then, the second step : relax the body. Relax to give it freedom–whatsoever the body likes. Do not suppress it. Go in breathing. Let the body move; vibrate, dance, weep, laugh; let whatsoever happens happen. Do not suppress anything. The body will take its own

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

course. And, many things will begin to happen. And in the third step, while the first two continue ask vigorously; 'who am I?', 'who am I?' There should be no gap between the two questions.....This too, must be done vigorously.

Y. M. : How vigorously? Mechanically like Mantra chanting?

Acharyaji : Question of 'how vigorously' does not arise. You do it vigorously and then see clearly and know clearly that you are not withholding any energy. Involve yourself totally. By and by it becomes vigorous, more and more vigorous!!

During the first step the total attention must be on breathing. The second step will emerge as an outcome. When you breathe deeply and vigorously, the body begins to move. There is no question relaxing in the first step. Now you relax in the second one...Then, after ten minutes add the third. The body will begin to move, dance etc. Then ask 'Who am I?' This is the moment to ask. Because then the clear feeling comes that the body is something apart, separate. You see it moving, taking shapes, weeping, laughing, crying. You see it so clearly that you cannot identify that it is you who is doing it. You merely see yourself jumping, dancing. Something is happening mechanically! You see it as a separate entity. Only when the body becomes an automata then the consciousness feels it to be separate – until then it never feels so.

Y. M. : Can you tell us, why in this so called normal worldly stage we cannot feel the same experience of non-identification?

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Acharyaji : You cannot feel it because every moment you are identified with it. There is no gap between you and your body. What you are doing, your body is doing, and vice versa. You and the doings of your body are identified as one and the same. But when the body takes its own course it becomes an automata. The things begin to happen which you never planned, which you never thought of!!...'Am I doing this? Am I feeling this?'...And, you know that you are not doing it. You did not will it but, the dance is going on, and vigorously too. Then there is a GAP. The gap between the doer and the done is there! You are not doing it.

So, now, the body has become an automata. The consciousness cannot identify itself with an automata. That is an impossibility. You cannot identify yourself with a machine. Whereas if the machine works according to your will, there is an identification. If I tell this mike to move and if it begins to move, then there is every possibility that I may identify myself with it, because now it has become a part and parcel of me. It moves when I ask it to move. The hand moves when I say move and when I say do not move, it does not. That is the basis of identification. The mover and the moved have become one through the movement. But when the body moves without your will, without your conscious exertion, then the body becomes a separate machine. Only then you can see that you are different.

This comes as a feeling, so absolutely distinct that there remains no confusion. That is why I emphasise the body movements. Let them happen. Let go, whatsoever happens. Then

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

you see that your body has become like that of a mad man or like an animal or like a machine. You cannot identify with it, you remain aloof.

Thus the witnessing comes into force. You begin to witness. As an outcome of the second step, you begin to witness all that is happening. The body is moving, the hand is moving, it is taking so many shapes, Mudrās..... unknown, unchartered, unplanned. So the witness comes into force. You begin to see—the happenings. Now, you are not the doer, but just a seer. There is no question of your doing anything. You begin to SEE. Now you have come to know the negative point that you are not the body. Then the question comes, 'Who I am ?' That is the third step. I have known that I am not this. Then 'Who am I ?' That too is an outcome. If you do not add the third step and go on doing the second, there is every possibility that the third will come out of it. It will certainly come. It may take time. If one does not add the third, the inner being itself will come to ask: 'Who am I ?' The old identity is lost. Now, if you are not the body, then WHO are you ? Then you start asking yourself 'WHO AM I.' Like previous two stages this too must be done vigorously, because you must exhaust yourself, completely.

Y. M. : Excuse me, when we are doing the first, second and third, how can we do it without the slightest identification? How can we make any movement without it?

Acharyaji : The identification is there in the beginning, but as you move on, the identification vanishes. You see that the body has fallen. Not that you

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

have fallen, but the body has fallen. Such a clear situation is created after the first two steps that there cannot be any confusion. The result is so dynamic, so energetic—just a moving energy—that there is no room for any confusion. Confusion is a part of sleeping energy. When the energy comes into its full movement the person becomes like a dynamo. There is no confusion then. Every confusion is burnt out. That is why I am adding the vital question in the third stage.

When you ask WHO AM I ? in a vigorously moving state of the body and mind, the whole body responds. The whole mind, every fibre of your being, everything in you begins to vibrate, tremble and the question itself becomes so paramount that there is no need of any answer. You expect an answer only when you have not asked the question totally. A part of the mind awaits the answer. But if you commit totally, there is no awaiting for the answer. You yourself become the question. For the time being you become the Quest. There is no awaiting now, because you cannot wait. Awaiting is possible if the mind is divided into two parts—when the one is asking and the other is waiting for the answer.

Y. M. : This is very important, but this is very delicate also.

Acharyaji : It is delicate. That is why the first two steps are very necessary. Raman Maharshi was guiding people to ask 'WHO AM I?' in the first step. Then it can never be vigorous. You ask as you ask anything else. The question is ordinary. When you start asking 'WHO Am I?'

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

in the first step a very little part of the mind asks whereas the remaining mind, the greater part, just remains and awaits for the answer. Then there is every possibility that the answers that one has known that I am the soul, that I am the Brahman etc. will be supplied by the remaining part. This is a natural possibility.

In the third step the question becomes the whole. There is a fourth step also. In the third step you ask the question with total intensity, with a complete jump. You must go deep, deep and deeper and you become totally mad. Every type of sanity is based on answers. You are a sane person when you know the answer. To someone asking as to where you were going, you can say that you were going somewhere. And if you answer that you do not know where you were going, then you are mad.

The concept of sanity is based on answers, ready-made answers. If there is only questioning and no answer, you become mad. So go deep, and deeper. You must come to the peak, for the depth is due to the peak only. You go into the depth when you fall from the peak. The more you become mad, and fall from that point, the more SANITY is there to it.

To my mind the real sanity is that which comes after the transcendence of madness; not based on readymade answers but from the fallen questions, from the questions which have failed, which have died. Then there is neither the question nor the answer. The mind becomes calm, quiet and becomes one. Then the fourth stage is reached. It comes only when you have come to the peak, to the height of tension. Then comes RELAXATION.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Having gone through the previous three stages, each for ten minutes, for the next ten minutes or more JUST RELAX. Le ave everything, the three steps and all. Just fall down or REMAIN just as you are. Now, there is nothing to do. There is no question of doing anything because you are tired completely – the mind is tired, the body is tired, everything has exhausted. Your whole mechanism is tired. Then 'LET GO' is achieved as an automatic process. Only the first step you begin, then there is a sequence of stages. If you go on and on and do not add the fourth, it will naturally come. It is bound to come. When you continue, a moment must come when everything is exhausted. You fall down and there is nothing to do.

The fourth step is the moment of non-doing. That I call DHYĀNA, meditation.

The first three stages are steps only, the fourth is the door. Then YOU ARE. There is nothing to do then; neither breathing, nor movement. No question too. JUST SILENCE! And, it comes. The three must be done in a sense, but the fourth comes of its own accord and in these moments which follow ultimately, something happens. That is not your doing. That comes as a **Grace.** You have become a Vacuum, an Emptiness, and **something fills you.** That something is spiritual. **It pours in when YOU ARE NOT.** You cannot be there, because you are doing nothing.

The ego goes away with the Doer. The Doer is the Ego. You CAN BE in the first three steps. You can be because you are doing something then, breathing or questioning. But now you cannot be.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Our whole conception of Ego is just an accumulation of memories, of past actions. What I have done is my ego. So, the more a person has done, the more ego-centric he is. If he has done any social service he is ego-centric, because he has done something. If he has done any religious ritual, then too he is ego-centric. Any type of doing, accumulated in the long run, becomes the part of Ego. Ego is just an accumulation of effects. It is not an entity, but only the memory of doings.

So, in those moments when there is no doing, you are not. Then something happens. You are conscious even when you are not doing anything. You are totally conscious, silent. Just dead, but conscious. Exhausted but conscious...

Y. M. : Is that consciousness physical, mental or spiritual ?

Acharyaji : There is no question of its being spiritual, physical or mental. It is just consciousness, consciousness of your 'let go', that everything has gone. That too, you do not know in that very moment. That is a recollection afterwards. But in that moment there is nothing. There is only consciousness. As there is nothing, there cannot be consciousness of anything. You can recollect it afterwards when it becomes an object, when that stage itself becomes an object, a memory. But you cannot feel it in that moment. You can feel something only when it comes and overpowers you. Only then there is feeling, otherwise not.

Y. M. : Can we understand clearly that in the fourth stage there is only consciousness which has no

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

memory left at that time? So can we feel that stage? What type of stage will it be?

Acharyaji : You can feel it as a gap. The memory only records the gap. Afterwards you know the gap. Your memory did continue till a particular moment, then there was a gap. Then it began again and this gap you feel afterwards. The gap, the interval, becomes your memory. Our memory records events and this gap is a great event. It is the phenomenon.

Yogacharya Kriyananda : What records the gap?

Acharyaji : Your memory, your mechanism.

Yogacharya K : It means memory is working in the gap also.

Acharyaji : Your mechanism is always ready to record everything. This recorder here is working. It will record two things. When we speak, it will record. And when we are not speaking, the silence, the gap also is recorded. There has been something when we are not speaking.

Y. K. : So recording memory is there!

Acharyaji : Yes, it is always there. The mechanism is always there. It records everything. On the contrary it is more keen, more sensitive when there is a gap. This machine can err in recording what we are speaking, but it cannot err when we are silent. The gap will be recorded more intensely. There is no possibility of error. The gap is remembered and the gap becomes blissful. The memorable event is a burden, a tension. The gap is a calm, blissful interval. THIS GAP IS DHYĀNA

Y. M. : Does one experience various things in this stage?

Acharyaji : Experience as such is psychic. Really speaking there can be no spiritual experience. There can only be the gap. The experiencer

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

was not there. So you cannot use the terminology of experience. The fallacy is there...**You experience a moment which is of no-experience.** It was a total gap, as far as language can indicate.

Every type of indication is bound to be negative because language is for the events. It is not for the silence. But when we try to express it through the medium of language it depends upon us, what terms we use. Really speaking, any type of term is as meaningless as any other. You may call Brahman, you may call Nirvāna or you may call anything as you like, it is just a choice between mistakes. Every name is as meaningless as any other. So, every type of religious language: Christian, Hindu, or Buddhist, is equally meaningless. That is the only similarity, the only essential unity in all religions. Their languages are equally erroneous. They are bound to be so. This is not a condemnation. But it is a fact, because the gap cannot be expressed. But... the gap can be felt, and feeling has no language. It has no words.

So, let them experiment. And, if you need me I will come sometime. It will be miraculous. It will be something worth giving them for their love towards you.

Y. M. : So, actually at the end of the third stage and the culmination of the fourth stage, there is dissolution of the ego...or what is the particular stage ?

Acharyaji : Ego evaporates.

Y. M. : What is the process by which the ego comes back to the original state ?

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Acharyaji : It comes back, because the whole mechanism is there. It has not died. The whole past is there. It is lying there. You were not a part of it, but can come back to it. For the time being you were just above it, beyond it. You had gone out of your house, you can come back. But, now you cannot be the same person, back in the same house. For you have known something beyond that. **You cannot be the same again.** But you can come back.

The more it becomes easy to go out and come in, out and in, the more a new stage comes, **in which neither you are out nor you are in. You transcend both.** This is the culmination. Because when you want to go out you can be out, or when you want to come in you can be in, you are neither in nor out. Then you transcend both. **That is the culmination, that is SAMĀDHI.**

Y. M. : Is one not in confusion in this stage?

Acharyaji : No, no, there is no question of confusion. When I can come and I can go, when I can be on and I can be off—when this becomes easier and easier then there comes a new feeling. The feeling that you can transcend both, the inner and the outer. Only then the innermost is reached. That is Samādhi. The fourth stage is only the glimpse. In Zen Buddhism it is called SATORI. **Satori is not Samādhi. Satori is the glimpse. You can come back from it. But from Samadhi you cannot come back. That is the point of no return.**

Y. M. : Then there is no purpose of living in this body.

Acharyaji : No, no, there is no question of purpose or no purpose.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Y. M. : When somebody reaches to that stage of Samādhi, what happens?

Acharyaji : When you say somebody reaches, then somebody is there. When SOMEBODY IS NOT there, then we reach. Not that somebody reaches but somebody comes in, somebody goes out—that is the feeling of the soul. There are so many religions which have stopped at the fourth. So they say that there is the Soul, Atman. They have known coming and going, in and out, and have stopped at this coming and going.

But the fourth stage is a glimpse. You go and you come back. That is not the point of no return. There is every possibility of coming back. You can come back because the whole mechanism is there—awaiting you. You come back and the whole thing begins to work. Then there is only the recording of the gap. That gap calls you again and again.

Some religions as Zen have mistakenly understood this, as Satori; this glimpse, as the ultimate experience or Samadhi. It is not Samādhi, for coming back is still a possibility. The Ego did not die, it only jumped. You jumped out and you have come back—just like jumping on ground. You jump above the ground, the gravitation is there, the Earth is there, so you come back. For a moment you were out of its grip, but now you are back.

Similarly Satori is just a jump. Samādhi is the ultimate. It means that you went out and came in, and you have not become attached to the outward jump. You can become attached, because it is so blissful there!!... So, you just go on repeating that experience...Going in meditation, feeling its bliss, coming back. It gives you

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

freshness, it thrills you. By and by, it becomes a groove.

You go out, return, and you think; 'I have achieved it.', because it so blissful. But you have not known something that is beyond bliss. Each experience then becomes a groove. It becomes a repetitive mechanical system. The gap, too, becomes a part of it.

There are religions which have stopped here. Hence they say there is a soul, an individual soul. They cannot conceive Brahman, because Brahman comes ultimately in the fifth stage. When you come and go, come and go, and do not become attached to the bliss of the gap, but yet transcend it, you begin to witness these out goings and incomings, the non-meditative state of mind and the meditative state of mind. When you begin to witness this incoming and outgoing, you have reached the most delicate point. You know that this, too, is a habit and one can prolong it for births. It is Satori.

When you start observing it, then there descends a Silent Awareness, about which you were asking Kriyananda !. Only at this stage you can become silently aware, not before that. That is why Krishnamurti has been a failure. Because, Silent Awareness, Choiceless Awareness can be a possibility only at this point, never before that.

Y. K. : After Satori ?

Acharyaji : Yes, after Satori. Never before that.

When we become silently aware of it then comes the ultimate explosion. You go beyond 'Out and In'. That means you yourself go in the explosion.

Now, there is no recording because the mechanism has dissolved. This is the point of Nirvāna

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Brahma–Upalabdhi, Moksha or what-ever you call it. This has never been recorded. This can never be recorded.

Y. K. : After this, does one live in the body?

Acharyaji : Certainly, because the working of the body is another process. It is there of its own, and has a process of its own. One can live on or one can go out of it. To us it seems that one lives in the house, but for the resident, now there is no house.

Y. K. : But there is the body?

Acharyaji : There is the body...But, not as we feel it. The whole universe becomes the body.

Y. K. : But there is still an individual body?

Acharyaji : No, no, This all is for us. When we think of it, verbalize it, then everything becomes a problem. This fifth stage, whenever we talk about it, becomes a puzzle. So, it can never be explained. Any type of explanation will create new puzzles, new contradictions.

Y. M. : So, in the fifth stage there is the explosion of individual awareness, or what you call it?

Acharyaji : Explosion of everything. Everything that was. Nothing remains now. This fifth stage is an explosion of the TOTAL, that you were—your memory, your intellect, your ego, your personality, your being and your soul. Every thing that your were is not now. You just go beyond. There is no YOU. You become everything. That is the point of Brahman, Cosmic Consciousness.

The method can lead you upto Satori only, upto the fourth stage. The fifth is beyond method. The guidance is possible upto the fourth

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

only. That is why Krishnamurti is talking of no-guidance, because the fifth point is beyond guidance. That Silent Awareness is always beyond guidance. Either it happens or it does not happen.

Y. M. : In this explosion, is one aware of it?

Acharyaji : No, no. There is no question of awareness or no-awareness, after the fourth and before the fifth stage, because both lose meaning then. It is neither consciousness nor unconsciousness. It is the transitory period of coming in and going out. We must become aware of both.

Y. K. : But is it a stage of existence? I think it is existence.

Acharyaji : It is existence. Not a state of existence. Things exist, Existence never exists. Existence is. These two words are tautological, repetitive. Existence is is-ness. So there is no question whether it exists or does not exist.

Buddha was asked many times, repeatedly, the same question, everyday:—'What happens of the Enlightened Person? Where does he go? Whether he exists or not?...You will exist or not?' Buddha was asked persistently the same thing, and he said. "It is irrelevant...Do not ask...This is a question which must not be asked..." He categorised eleven questions which must not be asked. And this question was one of them. Not that Buddha did not know, but because any type of statement was bound to create new puzzles.

Y. M. : What is the mission of life?

Acharyaji : No, no. No mission.

Y. M. : Not for an individual. In general, when we are living in this world and have to do so many

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

things, we have to undergo many changes. Sometimes we are doing Yoga, sometimes this type of discipline, sometimes that type of method. What is the purpose ? Can anyone solve this mystery ? Ultimately, why are we doing all these things ?

Acharyaji : Well, when you say it is a mystery, then it cannot be solved and if it can be solved then it will not be a mystery. It is a mystery. And there is no mission because in a mystery there can be no mission. There can be no purpose in a mystery. There can just be a playfulness, LEELĀ. So, this whole existence is just a 'playfulness' of the energy THAT WHICH IS—of the existential energy. It is just a play of it—this whole creation. And play means something which is purposeless or play means that which has its own purpose. It goes beyond purpose. There is nothing to be achieved. The very act is the achievement.

So, life has no mission because living itself is the achievement. You live in many ways—that too is the outflow of energy—this purposeless Cosmic Play. It is purposeless–that is why it is a mystery. But the West could never conceive it as purposeless, that is why the West could never achieve a religious mind...and that is the only reason...The West is more keen on discovering, more acutely curious, inquiring, but yet it could never become religious. The West could never conceive a world, a life, that is purposeless. It seems non-sense...It is non-sense. But the East could conceive and see sense in non-sense, could see no-purpose having its own purpose, having its own intrinsic value. 'Life Is', that is all. Existence is. It is enough. Why to ask for more ? How can

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

there be anything more than Existence? And when you come to the fourth stage, this feeling begins to dawn upon you...in Satori. Life becomes a play. That is why Zen monks are gay, and not serious.

A serious person means a person who has not felt the miraculous, the mysterious. So a serious person can never be religious. At the fourth stage, at the Satori stage of mind, you become playful. Life becomes just a joke...There is no seriousness about it. You can laugh at it. So, a Zen monk can laugh at the Buddha. So beautiful! So beautiful!!...It has never been achieved anywhere else.

Y. M. : But people are afraid to come to this state because they know it will disturb the pattern of society.

Acharyaji : It disturbs, because the society is created by 'seriousness–diseased' people. And the whole society is dominated by this particular disease, the seriousness. It has dominated the whole thing. So everything has been put into pattern, categorised; everything has been demarcated... But a play cannot be demarcated.

When I love somebody, it is a play. But when it becomes a marriage, then the play has gone. It has become a serious affair. Love is always playful; and so it is always momentary. It comes and goes. But marriage is something static. It comes and never goes. It is a plan. It is a demarcation. It is a pattern.

Y. K. : So marriage cannot be spiritual?

Acharyaji : Yes, it cannot be spiritual. Marriage can never be spiritual. This is just an example...The whole society can never be spiritual, because it is based

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

on rules, serious rules. You cannot be playfull about them.

When Bodhidharma reached China, he was putting one shoe on his head and the other on his foot. The Emperor asked 'What are you doing?...What nonsense ?...Bodhidharma said 'I am joking'. The Emperor said 'But we never expected a joking, laughing Sādhu'. Bodhidharma said: "How is it possiple for a Sādhu to be serious?" God is not serious. He is playful,...so unceasingly playful !...And, creativity is out of playfulness. Hence so much creativity is born out of Satori.

Y. M. : Do you think Acharyaji, that people get inner knowledge out of this stage?

Acharyaji : This all is a part and parcel of the 'seriousness diseased' person: this inner knowledge, this experience, that experience. The serious mind has come into play in this too. It is categorizing the knowledge, the authority: I am the authority on knowledge; I know and you do not know, I will teach you. You see, it is again attempting to recreate the pattern of the serious society here. The religious societies are created only for this. These are the ultimate societies; sects, ashrams, monasteries etc...The serious mind has again come in.

But the spiritual person is always playful. His life is just a play. He is not serious in whatsoever he is doing...The new can never come out of seriousness. Seriousness repeats the old, because the seriousness always thinks in terms of security, in terms of rules. And the rules must come from the old, from the tradition...Rules cannot be invented daily...So, the seriousness, the security, depends on the rules which in turn come from the tradition, the old...Whereas a

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

playful mind is always insecure; he has no guarantee of security. **A playful mind is always on the verge of losing everything.** He just plays, he is not serious.

At the fourth stage, every type of seriousness goes out. That is the only indication of the fourth stage. Every type of seriousness becomes non-sense. That is why the person who achieves Satori becomes rebellious. There is no other cause.....He becomes rebellious...because he has to rebel against all types of seriousness.

Y. M. : Right. But here security towards society is also necessary. If many people become rebellious like this, it will be impossible to control them.

Acharyaji : There is no need.

Y. M. : Do they get controlled by themselves ?

Acharyaji : The very conception of control has made the whole world a mess. The moment you think in terms of control, you begin to suppress, you begin to mould, you begin to create types—and destroy individuals. And, paradoxically enough, **when you destroy individuals and create patterns and types, there ensues so much disorder.**

The disorder is not because of the rebellious mind; this disorder is just a reaction against the dead order. There will be no disorder if the rebellious mind wins even for a single day, because there will be no order...In fact, the order and the disorder are the two facets of the same coin.

The person who tries to create order is the person who creates disorder. **The attitude; the mind which tries to ordain discipline is the mind which creates indiscipline.**

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Your Ego reacts towards the person who takes interest in disciplining you...But, this is reaction, not rebellion. **The rebellious emerges only after the fourth stage, after Satori.** So, there are not many rebellious persons; only a Jesus, a Buddha, a Socrates; a very few.

But, reactionaries there are many. There are the Communists—a Marx, a Bakunin, a Lenin, a Mao; these are all reactionaries. They are not rebellious persons...A rebellious person is a phenomenon, and then only we would be living when the whole world becomes rebellious.

Y. M. : Is it possible that with this playful mind and non-serious attitude, people can do these wonderful inventions and all these creative things? Because in all these things we need more concentration and not playfulness.

Acharyaji : Rather more discoveries, more inventions, there will be because every type of invention is always out of playfulness.

Y. M. : I understand it about art and music, but what about science?

Acharyaji : Even science. Even science is out of playfulness...A person is playing. He may be playing in his laboratory, playing with so many elements, by so many experiments. Einstein, Archemedes, Newton and others, all were playing. **And things happen when you are not serious, not concentrating but in a LET GO mind.**

A Newton sitting under an apple tree...and an apple falls, and something happens. Archemedes is lying in his bath-tub and something happens; he jumps out of the tub crying "Ureka! Ureka!...I have found, I have found"...Einstein was very much fond of playing with soap bubbles. For hours together he lay in tub and

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

played with the bubbles. The conception of the Universe struck him through soap bubbles; playing with the soap bubbles—expanding and dissolving. The conception of the expanding Universe came through them.

The history of humanity is not the history of the masses—the conformist, the serious, the law-giver—the ruled and the ruler. The masses did not create a single master-piece; neither an invention, nor a painting; neither poetry, nor music. But a few evolved ones, who were not serious about their lives, did create. Otherwise, they would have liked to do business, start a factory ! That is why the professors never did create anything. The discovery always comes through persons from unknown corners; the persons who were just playing with their lives. The first thing is to play with your life. Then so many phenomenal things can happen. **Religion, science, art, everything comes out of non-serious, playful mind.**

For me, there is no purpose, no mission in life. **Life is enough and it is so much that you can say, it is more than enough.**

Y. M. : Now the last question. Suppose she (Ma Yogabhakti) has a mission and she wants to continue the mission together with these things... How far is it possible for her ?

Acharyaji : No, no, do not be in two boats. That will destroy you. Do not think in terms of a mission. **Let the mission go and that will be a great achievement for you.** Let the mission go. With it's going, a particular mind within you which is concerned with that type of thinking will dissolve...Do not continue this attitude.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Y. M. : But, I want to ask you, Sir, that in this type of thing, when people want to dissolve something or not, or when they just think about that thing, a great sense of insecurity comes as you have already explained. And, this type of situation sometimes shatters the life of people and if they are not in a proper atmosphere it becomes sometimes difficult because there is no guide.

Acharyaji : That is wrong and dishonest. If she is prepared then it will not be shocking and will take a smooth course. That is why I am saying that it is bound to come if she undergoes this experiment. That is bound to happen...The mission must go, because it is anti-life. These,...all types of propagandists are Politicians in the garbs of religion, mission, organisation etc... Leadership, Chief, Guru, disciples—all this is nonsense. It is bound to go. But if you know this it will go smoothly...and you can help others from being shattered.

Y. M. : But, in that condition, how will people manage to live and fulfil their normal needs and necessities?

Acharyaji : (SMILING) Life manages itself, man has never managed it. Those who have tried to manage it, have done nothing but killed it. Life is so forceful that it manages itself. Do not manage it. Who are you to manage it? It is Life that is managing itself, howsoever you may try.

M. Y. B. : Should this experiment go to the peak?

Acharyaji : Yes. It must go to the peak. You must go mad completely, only then the sanity will come.

M. Y. B. : For that I have to be here.

Acharyaji : Stay here for some time. But, now wherever you go, it will follw you as a shadow. I will follow you as a shadow. Now, I will torment you....(Laughter)...

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

M. Y. B. : I know so well.....These manifestations should not be forced to come.

Acharyaji : Let them come. They will come. Let things happen. They will happen. You are ready for their happenings. When you come back to India come to me and stay with me for a week. I will guide you into madness.

M. Y. B. : America needs spiritual depths. There are so many Sanyasins in America. All Americans are easily hypnotised by them. Even if one Sanyasi comes, then the whole of New York goes racing to the feet of the Swami. Swamis come and go, but the people are restless. They need the peace, the silence of mind.

Acharyaji : That silence can follow...after the Method.

M. Y. B. : I understand.....

Acharyaji : You go on doing it. It will come...The tension you felt at the Nargol Camp was not because of the silence or the people passing by you, but because of your inner conflict, but that has gone. You do it for three months in New York and then write to me. And do it violently...become completely mad. Then only it will happen... I know it will happen.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Books available in English :	Page	Price
1) Path to Self-Realisation ...	198	4.00
2) Who Am I ?	145	3.00
3) Philosophy of Non-Violence ...	34	0.80
4) Earthen Lamps	247	4.50
5) Wings of Love and Random thoughts	166	3.50
6) Seeds of Revolutionary Thought	232	4.50
7) Towards the Unknown ...	54	1.50
8) Rajneesh-A Glimpse ...	24	1.25

(Postage extra)

In Press :

1) From Sex to Super-Consciousness
2) Acharya Rajneesh-The Mystic of feeling
3) Beyond and Beyond
4) The Pathless Path
5) The Occult Mysteries of Dreaming.
6) The Flight of the Alone to the Alone,
7) What is Yoga ?
8) This Insane Society
9) Freedom From Becoming
10) The Mysterious of Life and Death.
11) The will to the Wholeness.

For enquiries and books please contact:—

The Secretary.
Jeevan Jagruti Kendra (Life Awakening Centre),
53, Empire Building.
Dr. D. N. Road, Fort, BOMBAY 1. (India)
Phone No. : 264530

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi